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Readers will note that the price of CHRISTIAN EDUCATION from this issue is \$1.00 per annum: club rates of ten or more 75 cents each. There will be nine issues per year instead of ten as heretofore. These changes were made necessary in order to make the magazine more nearly self-supporting.

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CONCERNING STUDENTS

"When you say that Harvard is run by a clique of private schools, you are not far wrong. There is little doubt who runs undergraduate Harvard, in the usual undergraduate interpretation of the word run. Private-school men are in almost complete control of extra-curriculum activities, sports, the musical clubs and glee club, the Red Book and college publications. Private-school men (meaning by that the graduates of all endowed institutions, such as Andover, Browne, Nichols and Groton, as well as the Roxbury Latin School, which some may regard as a public school) run the college; but the public school gets the scholastic honors."

Sometime ago the editor asked Dean Thomas A. Clark of the University of Illinois, Dean Stanley Coulter of Purdue University, and the Dean of Women in another large state university to comment on the above observations and others like them by Corliss Lamont, senior in Harvard and managing editor of the *Harvard Crimson*, as reported recently in *The Literary Digest*, and indicate what the most acute problems of student life in their own institutions might be. We take pleasure in presenting their replies in this issue.

* * * * *

We are indebted to Dr. M. Willard Lampe, Chairman of the University Committee of the Council of Church Boards of Education, for some editorials taken from student college papers, which indicate not only student interests but a striking diversity of views as to the meaning and significance of religion.

The other contributors to this issue speak for themselves. These realistic pictures stimulate thought and offer striking challenge.

CAMPUS LIFE TODAY

UNIVERSITY OF ILLINOIS
Office of the Dean of Men

Dear Mr. Kelly:—

I think I appreciate the fact, as everyone must who associates with the young people of today, that they are following pretty closely the lead of their elders, that there is a good deal of unconventionality, a good deal of revolt and general lack of reserve. And yet I am not pessimistic.

At the University of Illinois I believe our students are showing more interest in scholastic affairs than they have previously done. Organizations, by that I mean fraternities and sororities, are doing more through prizes and special mention to develop scholarship than was once the case. With us I think money has little to do with a man's standing or popularity. I have in mind a few of the richest men in college who have had no attention whatever from fraternities, because their personality is not such as to make a strong appeal. I should say that with us the social leaders are in many instances the campus leaders.

If I were to place the blame for over-emphasis in the social and athletic life of the modern young people, I would place it on the parents. In my estimation, however, there is no over-emphasis of athletic life but perhaps too little of it in most colleges. Too few of our men, it seems to me, go into athletics or into anything that will develop the physique. We are trying here to encourage every man to go out for something of a physical character.

I believe that the great mass of our students *do* work. At least a third of our men and twenty percent of our women are earning all or part of their way through college, and ninety percent of our students do all the work which we ought in reason to expect them to do. I was talking the other day with one of our instructors who has been a student in three other institutions, and the outstanding characteristic he saw in our undergraduates was their interest and willingness to do the work.

At the University of Illinois I think we have kept our social activities down to a moderate cost and there is little extravagance beyond what the man can afford. For years our fraternities have

omitted flowers and in most cases favors from their organization or class funds.

There has been a good deal said in our student paper that there is nothing to do on Sunday but to play poker or sleep, but I think most of that is bunk. Not long ago I made a canvass of our churches in town and I found that thirty-five hundred students had on that particular Sunday attended church service, which is approximately fifty percent of our total enrollment. I am wondering if any community can do much better than this. When I was young, we went to church pretty largely because it was the only place to go to. We met our friends there. It was rather a social gathering than a place for spiritual training. The student who goes to church in a community like ours does not do so because he has no other amusement. He goes because he wants to go.

I admit at the present time we conceal less than we ever did. We are more open in all of our acts. We are unreserved in the expression of our wants and perhaps we get credit for being much more evil than we are.

Sincerely yours,

(Signed) THOMAS ARKLE CLARK.

PURDUE UNIVERSITY
Lafayette, Indiana

School of Science

Office of the Dean

My dear Dr. Kelly:—

I may say in the first place that our campus problems at Purdue are relatively simple as compared with some of the larger institutions. The possibilities in a student group of from eight to twelve thousand are manifestly greater than in one of three thousand.

If I were to emphasize the chief apparent obstacle against which I work as Dean of Men it would be the utter absence of any individual code of ethics upon the part of students; they seem to be absolutely destitute of *convictions* of any kind. I find that it is practically impossible to appeal to moral backgrounds or ideals. The appeal must almost invariably be to "good form." This is not surprising when we consider the background from which these young people have come. The parents are as destitute of standards as their children.

Since prohibition went into effect the drinking problem has been greatly reduced. In fact it may be said to be almost negligible. Of course you will always have a small fringe in a group as large as that making up the modern university who will drink if they have opportunity. You will also have a greater or less number of foolish alumni who celebrate their return to the campus by becoming drunk. I am working very definitely and directly in this direction and I think I am making some headway. What, however, was a very serious if not our very greatest problem ten years ago is now quite minor.

The social activities of the universities are too numerous, too extravagant and too vulgar. As Dean of Men I attend a large number of them and I have not yet seen one in which vulgarity was not the dominant note. I am inclined to think that this is very largely due to ignorance upon the part of the students. Of course the extravagance is unspeakably vulgar. The form of dancing, while it falls well within the code, is also vulgar. I must confess that I am quite at loss to know how to modify these conditions. We have, however, at Purdue reduced to a certain extent the number of social functions held by organized groups of students. There seems to be, however, no way to prevent the students from attending as many commercial social functions as they desire. If they would select only the better class of these it would not be objectionable. I am very firmly convinced that a modification of the social life of the student body would do more than any one other thing to increase scholarship and justify the immense sums of money contributed by tax-payers to the universities.

The spirit upon the campus is quite democratic. Class rivalries have disappeared and hazing has not been in existence with us for twenty years. While the fraternities agree that they represent the selected group of students, they in fact constitute only forty percent of the student body and are always, in point of scholarship, below the average of non-fraternity men. Their claims of superiority therefore, do not go very far. The significance of this situation is that the fraternity and non-fraternity students work together, making combinations against other fraternity and non-fraternity groups. I do not think that we have the slightest snobbery in the student body.

I have been trying to develop some ideas of personal responsibility by working with groups of students and by working with instructors, but such work is of necessity extremely slow. Basically the trouble lies in the fact that the average undergraduate of the present day feel no sense of duty. He absents himself from classes as long as there is no danger. He prepares his lesson as imperfectly as it is possible for him and still get by. He neglects all opportunities for the development of character and strength of intellectual powers without the slightest twinge of conscience. It is very strange from the psychologic standpoint to have a generation so absolutely without a sense of the imperativeness of duty. It is very easy to generalize and say that undergraduates have "not changed in four hundred years." They certainly have changed and changed amazingly in the years that I have been at Purdue.

Back of this and in spite of all this I believe in the undergraduate body. They are full of energy and full of self-reliance; they have initiative and courage but they *apparently* have no conscience. The worst thing about it is that they do not seem to know that it is lacking. We Deans of Men have the most fascinating group of problems in the world. We are apt to spend a good deal of our time in correcting surface evils such as drinking, gambling and excessive social activity, instead of going to the heart of the matter and trying to find what is absolutely wrong with the young man. I talk with my fellow Deans from the larger institutions, such as Michigan, Wisconsin, Minnesota and Illinois, and realize that my lines have fallen in pleasant places. I read the article in *The Literary Digest* about Harvard and feel I have a goodly heritage. Going back a step further, I am inclined to think that the maximum number of students for a university in which any effective work leading to the development of clean-cut high purposed men and women can be done is about three thousand. When you get beyond that the task is hopeless because of its magnitude. It is a very great question as to whether the advantages that are connected with a very large institution can compensate for the losses of personal contact and influence which are inevitable.

Very sincerely yours,

(Signed) STANLEY COULTER.

FROM A DEAN OF WOMEN
OF A STATE UNIVERSITY

My dear Dr. Kelly:—

You have asked me to comment on the article in *The Literary Digest* of December 29th, comparing the conditions set forth in this article as existing at Harvard with the conditions at this University. We do not have the marked contest between the private school man and the high school man because the private school is not as intensively developed in the middlewest. When I was in the east I was struck with the fact that young people were sent to expensive private schools even at a great sacrifice on the part of their parents. With us in the middlewest the overwhelming majority of our students have been prepared in high schools. The same division which your Harvard critic makes of those interested in scholastic attainment and those striving for campus honors can however be made here. There are students who scorn the Phi Beta Kappa and all it connotes but who would put an indefinite amount of time and energy into securing a political office, the editorship of the paper, yearbook, etc. I am inclined to say that in our particular case the social and political positions are held almost entirely by town men and women. This is in part because they have in their freshman year brought with them a certain following from the large high schools in the city. After the freshman year it is no longer high school friends but the fraternities to which they belong which arrange the political and social backing. I have asked variously what leads to the choice of certain students by the various fraternities and I find that they are picked for their family standing, financial backing and personal attractiveness. Money is not as likely to be the ruling factor as the other two. This brings me to the discussion of the social fraternity itself.

There are practically fifty recognized fraternities on our campus and about twenty sororities. Absurdly sharp lines are drawn in this Greek letter world between the so-called leaders and the rest of the group. There are about four fraternities who accept each other and the girls from perhaps three sororities as their social equals. I presume this group would correspond in a way to the so-called Final Clubs at Harvard.

It is only within the last six years perhaps that these social leaders have become also leaders in campus activities. At present, however, offices, positions on committees, manager and editorships on campus publications are ardently sought and usually won by students who wish prominence among their fellows.

I think Mr. Lamont's point in laying the blame for overemphasis of social, athletic and organization life partly on the shoulders of the employer is very well taken. Students are much more sought for positions who have been recognized by their fellows on the campus and have attained popular success than those who have won academic distinction and have spent their time and energies on their work.

Time and again I have had occasion to talk to girls who complained of intellectual stagnation because of lack of opportunity to develop "their spirit of inquisitiveness" along academic lines. There is another very large factor which enters into the feminine side of this problem and is expressed by girls who are frank in this fashion, "Men will have nothing to do with a girl if she seems to have brains and girls who wish to have a good time do not dare to be classed as highbrows or intellectuals." One young woman went so far as to say to me that she had always been an interested student until she came to the university where she was given distinctly to understand that "it was not done."

Please remember, however, in this discussion that our social and athletic types occupy a larger part of the publicity columns but a very small percent of our total university population. We have eight thousand students, about twenty-four hundred women, and as a rough estimate, I should say, that of these not more than two hundred could be classed as in the social whirl and perhaps between seventy-five and one hundred of these are the girls who are in constant social demand. The number of men is slightly greater but would not reach three hundred. The rest of our population falls either into the class of the "imitators" to the number of a few hundred or into the untalked-of majority who go about their business making up the moderately intelligent masses and the occasionally outstanding student.

The authorities say "Our enrollment has got to drop." Very certainly uniformly high grade intellectual capacity and scholas-

tic attitude can not be expected in universities which are satisfied with class-room work adapted to the development of the mass mind. This will continue to be the case, however, so long as universities are ranked in importance according to their enrollment. Our universities must be frankly regarded either as training camps for our thousands of young people who wish something more than the high school offers or else they must be reduced in size if they are to be set apart for the high grade intellectuals.

ATTITUDES OF STUDENTS TOWARD RELIGION AND THE CHURCH

M. WILLARD LAMPE

One place to find these attitudes is in the college and university papers published by the students themselves. Of the following four editorials three were clipped from periodicals published at Ohio University, University of Michigan, and the University of Oregon respectively. All undoubtedly reveal characteristic phases of student thinking on religious subjects.

What is Religion?

"College students have little or no interest in the dogma and theological contributions that were the harping grounds of generations and that consumed so much of the time of our forefathers. They are not concerned with ceremonies and practices of worship which are only the vestments of religion. But they are vitally interested in the deep, fundamental problems that have always puzzled men and that still remain fascinating mysteries, having baffled the attempts at solution of the most acute and profound minds of the ages. Man's relation to the world about him has always been to him an inexplicable puzzle.

"Deeply implanted in all human creatures is a religious instinct which points to a higher being that has given rise to everything and has furnished the plan for creation. In some, that aspiration is latent since it has no stimulus to call it forth. In others, it is repressed because it is surrounded by logic and repelled by the refusal to believe anything but the earthly and the tangible. The mind that is merely logical cannot appreciate the possibilities and the infinite glory and greatness of the universe. The employment of sheer reason in science is not sufficient. We are never in abso-

lute possession of the facts. If we are to formulate a law, we must not only gather all of the available facts, but we must account for them and that means an interpretation, a certain amount of speculation. We cannot see the oak in the acorn, but we have faith to believe that every acorn will bring forth an oak. Our religious experiences simply have a greater degree of intangibility and require a higher speculation.

"Religion, after all, is not a cut and dried belief, a detailed explanation of the world. It is an attitude of appreciation of the great impenetrable cloud of mystery that surrounds our existence. If one can look into the heavens and view and be impressed by the myriad of stars numbering into the millions and hundreds of millions, many of which are countless times as large as our own earth and each of which are trillions of miles apart; if one can look out on the passions and the emotions and problems of his fellow creatures and understand that the spirit of things is all that is worth while; if he can feel instinctively that behind the creation there must be a creator, then he is religious."

Denominational Unity

"Something is radically wrong with the church, and something must be done to right the wrong. Let us admit, to begin with, that the church is essential to law and order and civilization, but let us not be satisfied for the faults of the church are as fatal as cancers.

"In the first place, the church is losing laymen. People refuse to go to church with all sorts of excuses. They say that they can't bear to sit through a service with some colossal hypocrite sitting in sanctimonious pose across the aisle. Some say they find fault with the sermons. They are too long or too short or too deep or too shallow or too broad or too narrow. Others haven't the money to dress up as good church-goers ought to and so stay home for fear of being criticised.

"The church is losing its best men. Fosdick had his difficulties. His battles with the conservative element were highly significant. They sounded a battle-cry for the youth of the church to arise and assert its rights. Van Dyke has withdrawn from the church. He is a great leader in true Christianity. He should have stayed and fought it out. Perhaps he stayed as long as he could.

"Churches have varied degrees of wealth which are detrimental to all of them. The poor church can't afford a good building; they must have a mediocre minister; they can support few activities, and gradually go into debt and are soon on the rocks. The wealthy church has a beautiful building with high domes and stained glass windows, walnut woodwork, has many activities and the best minister their money will attract. It thrives and squeezes the poor church out of existence. This causes interdenominational or even intra-denominational jealousy. Then, also, poor denominations are constantly having to call in missionaries from the fields who are perhaps just reaching the crucial points in a vital work.

"The church mechanism is generally a pernicious thing. It often makes a slave of the minister, telling him what he must preach and what he must not. Young men must replace old men on church boards. By young men I do not mean boys but men who are in touch with youth. Our future depends upon youth, not upon old men. There is no place for autocratic organization in a Christian institution.

"Now there is one way which I believe will eliminate these diseases. It is a plan which is in essence counter to un-Christian elements in the church. It is the abolition of denomination. Let us start a movement for church unity. Let us think it over and then begin to work upon it, here and now. It is a difficult task and the transition will be painful and probably not without some bad temporary results. But remember, friends, we want to be Christians, not Presbyterians, Baptists, Methodists, *Denominationalists*. We don't want to smother out Christianity with a veneer of superficiality. That is what we are doing.

"Missionaries in the field can not successfully be conscious of denomination. They are just Christians, and so they accomplish unbelievable tasks against tremendous odds.

"Let us remember to forget denomination. Let us work for unity. What are you going to do about it?"

A University Church—A Real Need

"It is generally admitted that there is a strong tendency among students to slacken up on their church obligations after their arrival at the university, and despite all that the churches have tried

to do in a social as well as a spiritual way, only comparatively few keep up their interest.

"The university is blamed by a great many church people for the apparent indifference of the students to religion. Whenever religion is conservative and authoritarian, the tendency of a university training is to broaden and liberalize one's views, but this does not warrant the charge that the university fosters indifference to religion. Education increases one's capacity to appreciate the finer things of life and religion. We believe that religious inspiration is an indispensable part of student life, and all hands should set about improving the religious situation.

"It is agreed that the students who attend church with greatest regularity are those who live in town and were brought up in the local churches. It is harder to make the student who lives in a campus organization feel at home in a down-town church, and that is not through any lack of cordiality on the part of the town people. It is this 'town and gown' psychology. That is one thing.

"Then there is the further fact that most students are indifferent to denominational distinctions, and they do not like to be divided up that way. They shrink from having a denominational brand put on them.

"Each year the call for a university church becomes stronger. There ought to be a cathedral-like structure such as Stanford University has. It should have a non-sectarian weekly service, at which the leading preachers of the state might lead the worship. In connection with such a chapel, there ought to be rooms for classes in religious education, with provision also for offices for student pastors and Association secretaries.

"If church leaders in the state and nation would provide plans for such a co-operative enterprise, as the suggested university church, certainly there must be philanthropists who would be willing to give the necessary support. The influence which each generation of students exerts throughout the state is deep and pervading, and the need that the churches, not simply locally but in the state at large, do their utmost to provide adequately for the religious fellowship of the campus, is correspondingly important."

Forum or Pulpit

"We apologize to our readers for our misleading conception of Mr. Sherwood Eddy as evidenced by our editorial of last Monday. We wish to assure them, however, that when writing the article in question we firmly believed that Mr. Eddy was coming to help the students straighten up one of the biggest questions confronting them—their religion.

"Our mistaken idea was no doubt due to the fact that we did not 'read up' on Mr. Eddy as carefully as we should have done, primarily because we had in the back of our mind the idea that any man speaking under the auspices of the Christian Association would talk religious matters as applied to students, for we have always looked upon this as the objective of all Christian Association endeavor. Furthermore, the words 'evangelist' and 'Christian basis' frequently appeared in the advance notices of Mr. Eddy's visit.

"To be sure, we should have made some attempt to discover just how religion was to be linked up with such topics as 'The Social and Industrial Unrest of Today,' 'Challenge of a New Order,' etc., but we had in mind the fact that he was here at the representation of the Christian Association—and that answered the question for us.

"Well you can imagine our surprise to learn that Mr. Eddy's chief concern seemed to center around the 'Youth Movement.' On hearing and reading this, a flock of queries hit us almost at one time.

"Why did he not speak before the University Forum?

"Was it fair to lead the students to believe they were to receive one thing and then give them another?

"Was it right to cloak socialism with religion?

"Was not the Christian Association stepping beyond its sphere?

"Such questions, and many others of a like nature, presented themselves to us.

"Further surprised were we to find that men long identified with Christian Association work held the same views; were being confronted with the same questions. A few of them were quite bitter about the whole business and expressed themselves in no uncertain terms.

"Our thought on the matter, which we believe crystalizes the sentiment of many others is simply this: If Mr. Eddy desired to speak to students on such topics, or if any group of students desired to have Mr. Eddy present his views before the undergraduate body, then the University Forum or some other place of a like nature, was the place for him to appear.

"We advance no opinions, at this time, either pro or con, concerning his ideas. In speaking of the Forum, we withhold like comment concerning the subjects discussed at their meetings. We only say that the Forum is the place for Mr. Eddy, not the pulpit of the Christian Association.

"Religion is religion. Socialism is socialism. Both subjects are being muchly discussed today. Every thinking man and woman is striving to acquaint themselves with the facts in both cases. But they are separate subjects for separate discussion.

"If Mr. Eddy were speaking at Forum meetings, he would be presenting his ideas as ideas. They would be considered as such. When he presents them under the auspices of the Christian Association they are more than ideas—they are 'planks,' receiving definite support. They are stamped with the approval of an organization whose approval carries great weight—the church.

"We wonder how the Christian Association would feel if some powerful campus organization, take the Undergraduate Council for example, were to bring a man to the university to speak on socialism and lend that man their support and endorsement."

THE BROSS PRIZE

The Trustees of Lake Forest University, Lake Forest, Ill., announce the conditions of the third decennial prize of \$6,000 for the best book:—"on the connection, relation and mutual bearing of any practical science, or the history of our race, or the facts in any department of knowledge, with and upon the Christian religion." Manuscripts submitted must have a minimum length of fifty thousand words and be presented on or before January 1, 1925, unsigned but accompanied by a sealed envelope containing the name and address of the writer. For further information apply to the President of Lake Forest College, Lake Forest, Ill.

WHAT SEMINARY STUDENTS SAY ABOUT THE
THEOLOGICAL CURRICULUMUNION THEOLOGICAL SEMINARY
New York

Dear Dr. Kelly:—

There seems to be no objection to publishing the summary of our student discussion upon the seminary curriculum provided the nature of the summary is understood.

In the first place, they are not a set of conclusions, but represent a collection of points of views. We went over the notes taken at three different discussions and gathered them under the four heads.

This, then, is just a sort of "work sheet" upon which we have set ideas with no attempt to reconcile the ideas with each other. We are trying to do that now.

So far we have discovered no definite student point of view. Some feel no problem at all. Some feel the difficulties but offer no way out, while others are definitely concerned to see a new type of curriculum develop.

All who have worked upon this subject feel deeply grateful for the interest which the members of the faculty have shown in the study. In no sense has it been a revolt against the faculty, but a common search for a better way to meet the needs of the Christian ministry.

Sincerely yours,
(Signed) FRANK C. FOSTER, Chairman,
Student Curriculum Committee

SUMMARY

I. What sort of relations with faculty and administration do students want?

1. Lectures by research professors.
2. No lectures covering material that can be found in books.
3. Complete freedom in choosing which lectures to attend and which courses to take.
4. Freedom to audit any lecture courses desired with little or no credit.

5. Frequent conferences with faculty and advisors and lecturers.
6. Closer tea-time and informal acquaintance with faculty.
7. Each student have an adviser under whom his whole course would be chosen, prosecuted, integrated and checked.

II. What desires and attitudes do we expect from students?

1. That they come here with at least an experimental interest in one of the subjects here taught.
2. That they take notes from lectures because they are interested and feel the need of them, not to be able to pass examinations with high grades.
3. That they work because they want to and like it, not to get the best possible marks from this or that professor by studying his foibles and the probable questions he will ask in the next exam.
4. That the financial aid come to men first who need it and second who have actual professional ability shown by professional accomplishment and not by exam grades.
5. That field work be done because it is liked and for the sake of professional experience, not to complete graduation requirements, or for the 57 per.

III. How shall instruction be given?

1. In lecture courses of logically arranged subjects, or by problems, except there should be fewer of them than now and the few shall have relation to each other.
2. Certain lectures are needed.
 - a. One complete course in O. and N. T. for pastors.
 - b. Either no Greek, or Greek taught so we can use it.
 - c. Appreciation courses, religious poetry, literature.
 - d. Principles of mental hygiene.
 - e. Toward a science of human relationships.
 - f. Correlation of courses.
 - g. Christianity and the problems of progress.
 - h. Professors with different points of view, say on the ethics of Jesus, conducting courses together.
 - i. The technique of study, gathering material, organizing, filing, etc.

3. In small groups meeting informally around professors.
4. The tutorial system, combining the above two suggestions.
5. By individual conference and assignment, each student following through the problems that mean most to him at any one time.
6. In conferences which deal primarily with difficulties and questions that have grown up in actual professional work on the field, tying all reading and lectures to these problems and questions.
7. One main course with several interrelated lecture and research courses.

IV. What do we think should be required for a degree or a diploma?

1. Concentration in two or three fields with general exams at the end of the course.
2. The present system, the passing of many subject matter courses, or the passing of exams in those subjects.
 - a. Some object: This keeps men from studying subjects they want, and
 - b. Exams tend to make men work for the wrong motives.
3. The ability to be a preacher-pastor, or a director-of-religious-education-pastor, or a teacher of religion in a school or college, or a research student in the field of religion, tested by actual accomplishment.
 - a. This could be done by one or two years of supervised practical work in between years of seminary study.

BOOKS OF PROFESSIONAL VALUE

The Quadrennial Report of the Board of Education of the Methodist Episcopal Church, 1924. Harris, Seaton, Sheldon. *The Board of Education of the M. E. Church*, 150 Fifth Ave., New York, N. Y.

Ways to Peace—Twenty "Plans" for World Peace submitted to the American Peace Award. *Charles Scribner's Sons*, 597 Fifth Ave., New York City.

The Bross Prize of \$6,000—Announcement of the Trustees of Lake Forest University of the conditions and regulations governing the competition. *Lake Forest College*, Lake Forest, Ill.

LETTER FROM A PHI BETA KAPPA MAN
AT THE UNIVERSITY OF PENNSYLVANIA

Dear Mr. Harry:—

I have wanted for some time to write you a word of thanks for your friendship and of encouragement for your work. Now, that my four years of college are finished, I have many things to look back upon thankfully. I only hope that in the future I can do for others a few of the many things that have been done for me.

There was nothing in my college life more worth while than my contact with you and your work. I depended on you for a great deal while you were at Pennsylvania and have thought of you ever since. I also enjoyed knowing Mr. Gearhart and found him a good friend and Student Pastor.

I may have have occasion some day to speak a word for the work of student pastors in the United Lutheran Church and I shall be anxious to do it. I have already told several Lutheran pastors and laymen how important a work there is for the church to do in the great universities. No one knows better than I how much good a student pastor can do. Besides the evangelical work with students, the student pastor and group at the universities can create a Lutheran consciousness which is highly valuable both to the church and to individual students.

You certainly have my best wishes that your plans may all come to pass in time; they cannot be urged too much to gain action from slow-moving Lutherans.

I have enjoyed with my pastor here seeking candidates for the ministry. It is another great work in your line. The Lutheran Church certainly needs young men in its Seminaries these days. It is only circumstances that keeps me from entering what seems to be the highest and most necessary profession (that is more effect of your work on me).

While this is a letter of appreciation, I ought to tell you how fine the student conferences have been; it is a great thing to be with the leaders and students at the conferences we have had. The conferences have been a great deal of help to individuals I know and I hope they have nurtured student groups at the colleges represented.

If you see Miss Markley, please give her my best wishes and a word of encouragement.

AN INDORSEMENT OF THE INDIANAPOLIS CONVENTION

By THE PENNSYLVANIA STAFF

In view of the historical significance of the Student Volunteer Movement, its development, aims and present size; and believing that the time has come when historical methods, divisions and terminology are not the best for present day use, especially as regards the enterprise of the Kingdom of God:

WE, the undersigned secretaries of the Christian Association of the University of Pennsylvania, being either in attendance upon the last Convention held in Indianapolis, December 28th—January 1st, or upon hearing of the same meetings from many participants, and agreeing with the program of said Convention, and thinking it wise from every point of view to have only one large convention for students every four years (and hoping that this Convention might be called The Student Volunteer Convention for Christian Life Service with a program as representative of world problems, home and foreign, as was the Indianapolis Convention,) do hereby

RESOLVE, That we heartily endorse the program as presented at the Indianapolis Convention, and make known to the Executive Boards of the Student Volunteer Movement; the student departments of the Young Men's and Young Women's Christian Association, the Fellowship for Christian Life Service, and the several Boards of Home and Foreign Missions of the several Denominations, that we favor future Conventions of the Student Volunteer Movement to be built along similar lines as to program and discussion. *Signed by:*

Rev. Charles O. Wright; Rev. John R. Hart, Jr.; Dana G. How; Rev. A. Waldo Stevenson; Rev. Frederick B. Iglar; Rev. Charles A. Anderson; Rev. Clayton H. Ranck; Rev. Robert H. Gearhart, Jr.; Rev. Lloyd Ellis Foster; Miss Madeleine Erskine.

FOREIGN STUDENTS IN THE UNITED STATES

CHARLES D. HURREY

For about a year and a half, a representative commission has been making a comprehensive survey of the foreign student situation in America. The Commission has carried on its work through six different sub-committees and in addition to extensive correspondence with foreign students, missionaries, government representatives, business men and others, it has held many interviews with foreign students in the United States. The principal findings of the survey are as follows:

1. We are in the midst of the fourth great migration of students,—the first having been to Greek Universities, resulting in the spread of Greek culture throughout the world; the second migration was to the Roman Universities, with the result that Roman law became dominant among the various peoples; the third migration was to the German Universities, resulting in the spread of materialistic philosophy and the place of force in civilization; now students from every land are coming to American Universities and it is not yet apparent what may result from this general migration.

2. It is evident that many students come from non-Christian countries with prejudice regarding Western Christian civilization; likewise the moral standards among some of these students have been different from the moral standards which they find in the best communities of this country. Similarly the political background of these students is one of feverishness and unrest; they are eager to enlist the sympathy and help of American people for their cause of independence and self-determination.

3. The Commission finds that, in general, American professors and students are friendly and courteous to students from other lands. A few fraternities have admitted into their membership students from abroad and some homes in each college community are open to such students. The college authorities have difficulty in deciding how much credit to grant to students from other lands for work done before coming to America and in not a few cases, our professors find that the foreign student has such a limited knowledge of English as to make his work here unsatisfactory. There are occasional evidences of racial discrimination

in certain colleges, but apart from the Pacific Coast and certain Southern States, this is not general.

4. American business organizations and clubs are manifesting a great interest in the welfare of students from abroad and there is a gratifying tendency among our best people to invite foreign students informally into their homes. The Commission discovers an urgent need of more courteous reception of all foreign students at our ports of entry and also the need of a greater effort to obtain positions for such foreign students as may wish to perfect their training by working in some industry along the line of their study. Progress is being made in discovering employment for students who need to earn part of their expenses but there is still room for improvement in this direction.

5. Whether Christian or non-Christian, a student from abroad is very critical of American Christianity and particularly of the policy and methods of missionary work. Finding much hypocrisy and inconsistency in the life of American Christians, the student naturally concludes that it would be wiser for American Christian propagandists to redeem "Pagan" America before sending out missionaries. Hundreds of foreign students pay grateful tribute to the work of missionaries and are most loyal in seeking to practice the teachings of Christ.

6. The Commission is reluctant to report that really few students from abroad abandon their religious affiliations with non-Christian institutions during their sojourn in America; it is estimated that between forty and fifty percent of the students from non-Christian lands are professed Christians. Of this number, a few abandon their Christian profession as a result of contact with American life; a majority of the non-Christians are confirmed in their anti-Christian prejudice by what they see in America and are returning home to oppose the work of Christian missionaries. It is only fair to state, however, that many of these students, while not becoming Christians, are being favorably influenced toward the Christian way of life through the friendship of genuine Christian American students and professors.

Summarizing the situation, the Commission finds that the chief obstacles preventing foreign students from accepting fully the Christian way of life are:

1. War and the materialistic tendencies of so-called Christian nations.
2. Commercial exploitation of weaker peoples by organized capital from Christian lands.
3. Denominational differences and theological controversies among Christians.
4. Racial discrimination and prejudice.
5. Lack of respect for human personality in the expansion of western industrialism.

DR. KELLY IN PARIS

While speaking of students, it may not be out of place to quote from the letter of Mr. J. J. Champenois, representing the *Office National des Universités et Écoles Françaises* in the United States, extending an invitation from the *Office National* to Dr. Kelly to visit the French universities and during the month of May to deliver a series of lectures at the University of Paris on the organization of higher education in the United States.

Mr. Champenois writes:

"I find it hard to say how anxiously we are waiting for an opportunity to show our gratitude, not only to yourself but to the Association of American Colleges to which we owe so much. I already know that the Association of Former Franco-American Scholars in the United States has made preparation towards your coming. Your 'children'—for such is the expression they often use in speaking of you—will take very good care of Mrs. Kelly who, as we earnestly hope, will accompany you."

Dr. and Mrs. Kelly sailed on the *Rochambeau*, April 19. The business of the New York office will be conducted by the regular staff "as usual" during his absence. Dr. Kelly expects to return to his work the latter part of June.

DISCIPLES STUDENTS AND CHRISTIAN SERVICE

H. O. PRITCHARD

Last year we had enrolled in the twenty-five institutions which are affiliated with the Disciples Board 9,877 students. Of this number 996 were enrolled as students purposing to take up one of the Christian vocations. As to just what percentage of loss we sustained, I am not able to say with exactness, but this has been my observation as I have visited these twenty-five institutions more than once, namely, that as many or more students enlist for definite Christian service during their four years' college course as there are those who drop by the wayside. Furthermore, the mortality amongst those who come to college with a view to entering the ministry is by no means as great as the general average of mortality in the institutions. That is to say, of all those who drop out at the close of the freshman and sophomore years, the percentage of those studying for the ministry who quit is less than the percentage for the institution as a whole. This is true without a single exception.

THE NEW STUDENT

DR. HENRY H. SWEETS, Secretary of the Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States.

Papers, magazines, books, conferences, student forums and conventions are publishing abroad the fact that "the new student" has arrived at the colleges and universities. In some instances the impression may be left upon the casual reader that the great, difficult, unsolved problems will now soon be solved.

One indication of this change seems to be in the fact that no more will the students have regard for any authority other than that initiated and determined by themselves. Another token is the refusal of the new student to have anything "handed down" to him. If he is invited to a convention to consider world needs he would condition his acceptance of the invitation on the recognition of his demand that the convention be student-guided and controlled. A third mark of this type is that he is interested only in the big, age-long, world-wide problems—immense things that can be seen and handled. The imponderables are nothing to him—the "still small voice" is of no account.

Everyone who thinks is interested and must rejoice that there is an apparent awakening among the students of the world. This group is possibly the most important in the whole of our civilization. Upon their intelligence, training and ideals depends to large extent the progress and the character of the coming generation.

Those who are familiar with student groups will admit at once that there is possibly more noise and less reality to the features of the movement to which reference has been made than one might suppose. It is true that in many of the institutions there are restless souls who are grasping after something that will satisfy the deep longings of the heart. Some of these are sincere, earnest and unselfish. Others are agitators with superficial knowledge and with less experience who imagine they have discovered the cure for all ills and are vigorously pressing forward their views in utter ignorance that the remedies suggested have been tried time and again and have always ended in utter failure.

Student initiative is a thing greatly to be desired, but in the past some who have claimed student initiative as one of the fundamental principles of their organizations have sometimes fooled themselves about this. Certainly student initiative has not been as real as some of us have been accustomed to think. The programs presented have been carefully wrought out. The men to execute them have been diligently and continuously trained. The visits of traveling representatives have given constant guidance so that what we have often spoken of as student initiative is really inspired and guided endeavor.

Much has been made of "student forums" which have been held in connection with large conventions. There is no doubt that a large amount of good has come from these. In every case, however, where the leadership of the forum has been weak the results have been wholly disappointing. We cannot claim very much with regard to the interest aroused by student forums when they are held immediately after wonderfully stirring messages that practically present themes for discussion. It is but natural that in every group held under such circumstances the problems so presented will be uppermost in the minds of all the students. It is good to have these themes discussed, but let us not delude ourselves with the idea that this of itself will bring real solutions to these problems. For instance, there is no subject in the world about which people will talk so much and do so little as "the race problem." Probably the ratio between discussion and performance in this field of debate and activity is as centuries are to hours.

There should be student discussions. The open forum may be of real help. Student initiative should be encouraged. Certainly, however, there should be some method by which the wisdom and the experience of the past should not be wholly scrapped. To do so is not scientific. For this reason it is wise that leadership with learning and experience should be carefully selected for discussion groups and that they make thorough preparation for the responsibilities that rest upon them. And because "a little learning is a dangerous thing" there may well be some guidance to youthful initiative. A man has come to a perilous position when he knows it all and is unwilling to have any advice or information handed to him except from sources that rise no higher than his own attainments and experience.

Probably the difficulty we face today lies much deeper than anything to which reference has been made above. There is too great a tendency among some groups of Christian men and women to centre their thought exclusively upon the objectives of religion. Certainly there was some occasion for this change of emphasis. In the past not enough stress was placed on the life of the Christian and on the social implications of the Gospel. Faith in Jesus Christ as Divine Lord and Master is the first mark of the Christian. This, however, is not a formal assent to the claims of Jesus but is a "faith that worketh by love."

The first and most important specific thing we should seek to achieve among students is to help each one solve the problems of the inner-life. This was Jesus' way. His call to man is "Follow Me." Only as we become learners of Him, seek to follow in His footsteps and enter into service with Him will we find a life of unbroken union with this Divine Lord, and receive His inspiration and guidance and strength.

Only in an incidental way are men without the brotherly spirit that comes from association with Jesus Christ going to be used in the building of the Kingdom of God. They may talk till doomsday and attend scores of forums, but the whole matter must begin in the heart of the student and in his personal relationship to Jesus as Savior and Lord and Friend. He alone has laid down the principles that can solve all the soul's problems and meet all its needs. Sin is *the* problem, and by whatever modern name it may be called it can be overcome only through Him of Whom the Messenger said: "Thou shalt call His name Jesus for He shall save His people from their sins." The new social order must be made up of individuals whose hearts God has touched, whose examples give light and whose ideals inspire. His kingdom will come and His will be done as men who know God in this way bring others to like precious knowledge. It is first of all a matter that concerns the spirit that is in man.

Care must be taken lest in the shift of emphasis we find our forces fighting the shadows while the real enemy is entrenching himself. The author of *The Glass of Fashion* says, "It is useless to make war on luxury or to make war on folly, or to make war on the odious ugliness of materialism. We must make war on the

thought which brings such spiritual malformations into existence." Bismark declared that in war it was the "imponderables" that counted for victory or defeat. The crowning glory of man is his power to rule his life from within. The excellency of the Christian religion is in the revelation that "Spirit with spirit can meet." The hope of the world is that men who by prayer, the study of the Bible, and association with Christ in service have discovered God's will, are with His help expressing His will in thought, in words, in deeds and in influence.

"Our wills are ours we know not how;
Our wills are ours to make them Thine."

AN AMERICAN YOUTH MOVEMENT

DR. WARREN F. SHELDON

One of the constructive features of this great quadrennium has been the rapid growth of Wesley Foundations. Four years ago there were eighteen points of work with five or six full-time workers. Now there are fifty-five well organized points with forty-two full-time workers. Thirty new building enterprises are under way and at least ten more are already in contemplation. Three factors have shared in this development, the most significant of which has hitherto received little attention.

Factors in Growth

First, the increased resources and broadening activities of the Boards of Education and of Home Missions and Church Extension which have strengthened the hands of the Joint Committee of these two agencies created by the General Conference of 1916 for the supervision of Wesley Foundation enterprises.

Second, the general awakening of interest in this type of work throughout the country among the people of our own and other churches—an interest among Methodists far out-running the financial resources of the Joint Committee. It has been physically impossible in any year for one administrative officer to visit all the places that have asked for help.

Third, and doubtless the most important single factor, has been the interest of the students themselves. If the students as a group

had been indifferent or hostile, no practicable amount of attention from any Committee or Board officials or church pastors could have achieved such gratifying and extensive results. Any thoroughly discriminating study of the youth movement throughout the world since the war, properly characterized in some places as a "revolt," would discern in our own Wesley Foundations and similar undertakings of other churches evidences of aspiration and zeal for a better day among the college and university students in this country, challenging the most grateful attention and generous cooperation of church people and church leaders, and deserving to be called, in the most creditable sense of the term, an American Youth Movement.

A Methodist student from the University of Illinois, telling in his home church the work of the Wesley Foundation at Urbana, made the climax of his story—enforcing it with a vigorous two handed gesture—this thrice repeated statement: "The students do it all." From each quarter of the compass comes a similar testimony—"When we have a good group of student leaders, we have a fine year."

Student Laymen

As a rule a majority of the students in State colleges and universities are in technical or professional, or pre-professional courses, though Departments of Liberal Arts are well known and well patronized. These students are laymen, both men and women, and always will be. A large majority of them are already members of Christian churches, although doubtless there is a perceptible percentage of "baptized pagans" among these members as elsewhere for whom Christianity is a nominal affair, not interfering very much with politics or other conventional activities. At the same time it should be remembered that religious practices at State institutions are voluntary and there could be no perceptible exercise of religious habits without a basis of conviction and aspiration strong enough to impel young men and women to show their colors without flinching.

The comprehensive objective of the Wesley Foundation Movement is that these young laymen shall appreciate and improve their life-long opportunity to serve humanity in and through the church of Jesus Christ.

The Church's Stake

One general conclusion is clear entirely aside from any questions concerning the supply of ministers and missionaries of which we most naturally think and speak in connection with institutions of higher learning, namely: the churches have a tremendous stake in the educated men and women of the country during all the stages of their lives. The words of J. M. Barrie to the students at St. Andrew's, the oldest of the famous quartet of universities in Scotland, apply without any change except of names and numbers to the colleges and universities both of the churches and the States in America. "Mighty are the universities of Scotland and they will prevail. But even in your highest exultations never forget that they are not four but five. The greatest of them is the poor, proud homes you come out of, which said so long ago: 'There shall be education in this land.' She, not St. Andrew's, is the oldest university in Scotland and all the others are her whelps."

The Christian homes of America are the mother of the churches and of the colleges and universities. The Methodist Episcopal Church is sending a very large number of its most capable young people, roundly 40,000 new ones, to the colleges and universities every year. There are in the colleges and universities of this country today in round numbers 100,000 young Methodists from our 16,525 pastoral charges. Probably 30,000 of this number each year are leaving school and beginning their careers with from one to four or more years of college training as part of their working capital.

Now consider the following figures. In a recent publication of the Commission on Life Service Miss Margaret Bennett states that in the year 1922 our Annual Conferences received 524 men on trial. The known record of 358 of these men shows that 216 had a partial or a complete college course which would indicate that possibly 328, if all the facts were known, had similar training. But assume for a moment that the entire 524 had been in college for one year or more. Assume further for a moment that all the missionaries—less than 300 certainly—sent abroad this year had also been college students. Is it not evident—if 1922 is anything like a normal year—that the total number of students entering the

ministry and missionary service in one year cannot be more than 1,000 and may not be very much over 500?

What has become of the rest of the 30,000 young Methodists? What has become of the other 29,000 or 29,500 young Methodists who left the colleges to begin their careers last year? We are informed concerning the whereabouts of less than one of these thousands. Where are the twenty and nine thousand? "The poor proud homes" they came out of, inspired by the church, sent them to colleges, and the colleges, doubtless, as a rule, did as well by them as they could be expected to do. Did the church do its part during these critical student years, as well as it could be expected to do?

Is it not clear that we are not thinking about our real student problem as long as we think almost exclusively in terms of ministers and missionaries? Is it not clear that for every clerical recruit in our reckoning there must be also from thirty to sixty educated laymen with whose lives we are greatly concerned?

Untraceable Vital Facts

The pertinent questions are: How many of our churches are receiving into their active ranks one or more college bred laymen each year? And how many of these thousands of students are finding their way into the working forces of the churches in the communities to which they go?

The Wesley Foundation movement is one attempt of the church to make the answers to these questions more tangible and gratifying every year. We can never fully tabulate "vital statistics" of this character, but the facts involved are as important to the vitality of the church as corpuscles are to the blood of a man. The vigor of the church tomorrow will be determined by the nature of these definite but untraceable vital facts.

While our work at State institutions most broadly concerns laymen, there have appeared surprising and challenging "by-products" in the way of recruits for the ministry and mission fields. University pastors have enlisted two or three and sometimes five candidates for the ministry in a single year. Incomplete reports reveal the following enlistments from Wesley Foundation fields during recent years:

	<i>For the Ministry</i>	<i>For Missionary Service</i>
1920	45	179
1921	67	162
1922	73	192
1923	49	165

Eighteen men have been reported as entering the active pastorate this year, sixteen of whom were received into Annual Conferences on trial. Of the thirteen college or university graduates admitted to the Illinois Conference this year, six were from the Wesley Foundation at Urbana. Madison, Wisconsin, sends a total of twelve workers into full time service this year and Lincoln, Nebraska, eight. Thirty-one men are reported in the theological seminaries preparing for the ministry and twenty-one for missionary service. In other graduate schools there are fifty-six men preparing for the ministry and seventeen for missionary service. These returns are far from complete. The figures are mentioned simply to indicate the priceless value of "the by-products" of one phase of present-day religious activities in a movement essentially "of and by students" for Christ through the Church.

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